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Yale Divinity Quarterly

Vol. X NOVEMBER, 1913 No 2

HENRY WARD BEECHER

A Centennial Appreciation

Roscoe Nelson

Address given before the General Association of Connecticut Ministers in June

The committee who made this program did not ask my advice. Had they done so this address would have been given by another. For there are still with us—and may they long continue—groups of men who knew Mr. Beecher in the flesh, and could speak of him with the advantage of personal acquaintance and recollection. This I cannot do. For, although the latter part of Mr. Beecher's life is well within my memory, I never saw his face or heard his voice However, I would not have you think I am not glad to occupy this place today; and the more so, in view of the committee's definition of the task to which I am set. The printed program has the words, "A Centennial Appreciation"; and those words fix the boundary and limits of what I shall modestly attempt, and, I may say, they accord with my own inclinations.

Mr. Beecher's genius will always be a fascinating subject to the student of psychology. The sources of his power, as orator, preacher, and leader of men, the many sidedness of his nature, the myriad brilliant facets of his personality will long lure the faculties of critical analysis.

But my subject today is other than these. I am simply, on your behalf and my own, to attempt to speak a Centennial Appreciation, which I understand to mean not so much an effort justly to appraise the life and service of Mr. Beecher, as to think of him and to feel toward him in a manner to accord with his great merits; to bring to mind the precious worth of the man

to us all and to our common Christianity, and to assist a bit, if it may so be, in that process by which one long gone still lives among us as an asset of inspiration and blessing to the ministry, to the church and to the Kingdom of Christ.

One of Maeterlinck's pretty fancies is what he calls the land of memory, where the two children in search of the Blue Bird visit their dead grandparents. It is a weird and taking scene, where these old people awake out of sleep and talk, and eat with the children in the perfect semblance of their living selves, all in response to the children's thought of them. Conscious memory of them brings the dead to life in this scene of Maeterlinck's play. There is a pathos in the old peoples' appeal to the children to visit them oftener. "Every time you think of us," says old Granny Tyl, "we wake up and see you again."

That fancy of Maeterlinck is not the sort of immortality which Mr. Beecher, with a superb confidence, believed in and preached; but it affords us a hint, not without value, for our centennial appreciation. For through our thought of Mr. Beecher and the appreciative remembrance of his great service to the church and country, he will be the more actually with us still as a great possession of spiritual inheritance, and a living source of courage and cheer.

The outline facts of Mr. Beecher's life are too familiar to all of you to need more than a moment's glance. He was born in Litchfield, June 24, 1813, and was the eighth of the thirteen children of Lyman Beecher. His boyhood up to the age of twelve was spent in Litchfield, where he had, as he later said, a world of things to do, and did not come much in contact with family government. There were so many children in the Beecher household that it was not easy to spoil them with too much discipline. One of Beecher's remarks about his boyhood was that he was about as well brought up as most children because he was let alone. At twelve he removed with the family to Boston. For a short while he attended the Boston Latin School where he found the regime too confining and conventional for a lad of his make up. It may have been the bit and bridle of this city school that intensified his desire for adventure and caused him to make plans to go to sea. His father was informed of the scheme, and with an insight into boy nature quite equal to his theological acumen

Lyman Beecher did not oppose the boy's plan, but encouraged him to pursue his education in mathematics that he might not be a common seaman, but a master in the seamen's craft. Thus Henry was launched, not upon the ocean for a career of adventure, but upon the educational career which included a diploma from Amherst College, and a course in theology at Lane Seminary of which his father had become the head, and then a career of greater adventure than even his boyish fancy had painted.

At the end of the Seminary course he received a call to Lawrenceburgh, Indiana, where the church had a membership of nineteen women; and one man, who didn't count, save in making the number up to a score. The salary was $250. This was in 1837. In '39 he went to Indianapolis and in '47 to Brooklyn, where he lived the remainder of his life, and where he died, March 8, 1887.

Thus Mr. Beecher's public life and ministry covered just a half century. Within that period occurred one of the greatest struggles for life any nation ever engaged in. At its beginning more than one kind of shackles were upon our feet. In 1837, when Mr. Beecher began his ministry African slavery was not the only bondage in the land. Thought was bound. Conscience was in fetters. Theology was in the grip of the letter that killeth. The churches, with notable exceptions, one must say, were smitten with blindness and spiritual paralysis. As the bondage was of different sorts, so the battles for freedom in that great period were diverse. And there was no man of the period who related himself more vitally and forcefully to the whole range of that great moral and spiritual warfare, covering the half century from '37 to '87, than did Henry Ward Beecher.

To regard Mr. Beecher with any just valuation or to feel any adequate appreciation of him, we must set him before us somewhat in the varied aspects of his career. For while you seldom find a man of such unity of purpose and spirit, and whose life in all respects is more dominated by the central fact of it, namely, his calling as a Christian minister; yet few have ever expressed themselves in such a diversity of operations.

Let me speak my appreciation of him, then, in a few of the many aspects of his many-sided character and service. And first, as *citizen* and *patriot*.

In no other man of his generation, save Lincoln, did the Ameri-

can genius find fuller or finer personification, or the national heart beat with truer stroke. His dimensions were national. Sectionalism, or for that matter, sectarianism, had little place in his feelings. The words scarcely belonged in his vocabulary. His affections, as truly as Lincoln's, included both north and south. Grief more than vengeance was Lincoln's feeling toward the southern leaders who would destroy the union to save slavery, and the same was true of Beecher. For the great body of misled people of the south, both men cherished a fatherly pity. Beecher said, "When I look at the South, other feelings besides those of vengeance are excited within me." Other feelings indeed, and many of them, and those feelings arose, not a little, from the national quality of Mr. Beecher's mind and heart. The country to him was one, and set within one fine destiny of freedom, both south and north. He never for a moment admitted division, or secession, to his thought. The south must be conquered and corrected, but held in the union—for the good of the south as well as the north.

In this respect we can hardly help comparing Beecher with some other great lights in the anti-slavery cause; and the comparison, while not dimming our admiration of them, greatly heightens our appreciation of Beecher. He was as elemental in his passion for freedom as Garrison, and far truer in his statesmanlike insights and saner in his political judgments. Garrison denounced the constitution as a compact with hell, and adopted the motto, "No union with slave holders." Beecher saw with a prophet's vision, what was an axiom to Webster's political insight, that disunion on any grounds, would be fraught with the direst consequences to all concerned, and to the finest hopes of all mankind.

Mr. Beecher commanded an eloquence as splendid as that of Wendell Phillips, with a greater range of sympathies, and with certain vaster and deeper resources of personal power, to win and to persuade and to invigorate the motives and will of the multitude. Phillips, too, strange to say, did not feel the superlative importance of the union, as Beecher felt it. But Beecher, while differing from these and other abolitionists regarding some of the articles of their creed, was nevertheless with them in the fundamental passion which moved them and him.

He insisted on opening Plymouth Church to Wendell Phillips when every other platform in New York and Brooklyn was closed to him. So capacious was his fellowship for right hearted men, and so independent was his own judgment and vision.

Mr. Beecher's speeches in Great Britain in the autumn of '63 would be a worthy subject for an epic. The British government was favorable to the south. The powerful elements of the population were largely with the government. The organs of public opinion had misled the larger portion of the people to the same position. To think of shifting the British mind from its strong bias toward the south by a single voice in five speeches seemed scarcely less miraculous than to shift the wind from south to north by whistling into it.

But just that, almost without exaggeration, was what Mr. Beecher did. He had gone abroad for a little rest. He intended to make no speeches. But in the early autumn of '63 he made five speeches, or what Oliver Wendell Holmes called, one speech in five sections, and spoken in as many cities: Manchester, Glasgow, Edinburgh, Liverpool and London. And the result was, in Dr. Gordon's words, "a revolution of opinion in the face of almost impossible opposition; a revolution begun and carried forward by his indomitable courage before howling mobs, a courage that could not be intimidated, that could not be exhausted, that could not be betrayed into ill temper, that clothed itself in genial humor, in withering irony, in silencing disclosures of the hollowness and hypocrisy of Great Britain's friendship for the south, that wrought by infinite tact and infinite patience, by every form of eloquence from the play of the conversational note to the rolling thunders of impassioned declamation, and by as splendid an exhibition of the power of speech over popular and maddened assemblies as was ever witnessed in the annals of mankind." Well, this was one great dramatic incident of Mr. Beecher's life-long service of his country. Our appreciation of him must set him in a most noble place as citizen and patriot. I would venture to say that no finer or more rewarding study on the relation of the preacher to public issues can be found than a discriminating study of Mr. Beecher in this respect.

As a second division of my subject I put down the *preacher*. You will bear in mind that in dividing the preacher from the

patriot, I do so simply for the sake of order in what I say, and not because any such division had any very sharp existence in Mr. Beecher himself. He was always the Christian preacher on whatever platform he stood. Political issues with him were always related to Christian principle. His great speech in London, one of the five to which I have made reference, was almost as much a sermon as it was a political address. The preacher's passion, the preacher's point of view and interest dominated all of Mr. Beecher's oratory. As preacher we shall not get any full idea of him by a conventional appraizement of his art, his manner of speaking, the tones of his voice, his action, his selection of themes, his humor and hypnotic power to enthrall a congregation. Dr. Gordon says, "his eloquence was of orchestral variety and fullness. He spoke with the inevitableness and ease of nature. He could storm and thunder, and he could utter, in the lowest and sweetest tones, the infinite compassions." Which is true and finely said. But even that falls short of the facts. Beecher's preaching was like a thaw in winter. It was like a cosmic force that changes the climate. He took people past traditions and dogmas about religion to religion itself. He took men past theologies to God, and love and life. Few men ever preached God as Beecher did. Few men ever ministered the compassions of Christ as Beecher did. Dr. Holmes said he preached Him not as a dying man to dying men, but as a living man to living men. Grace Greenwood said, "Coming out of Plymouth Church the sun was always shining for me whatever the weather." Some charged him with preaching the love of Christ at the expense of his righteousness. The charge was not well founded. Seldom if ever in the history of the church has preaching expressed more adequately to any generation the full orbed completeness of the Christian gospel. And seldom have the hearts of men been made to feel so exultantly the meaning of Paul's phrase, "The greatest of these is love."

The word preacher, in Mr. Beecher's case, includes the evangelist. If I dared to be so bold, I would commend the study of Beecher on Revivals to some of the evangelists of the present time. Here is a bit of Beecher's own comment upon his methods in a revival in Plymouth Church in 1881. He had in mind other methods which were in practice at the same time elsewhere in Brooklyn. He said:

"We try to win everybody. If they do not come now they will be better prepared to come next year. It is like feeding humming-birds. You get a few of them to eat out of your hand, but the others will keep growing tamer every year if you don't frighten them. We don't fire many guns, perhaps, though we might shoot a little more game for the time, but in the end we get all who would be likely to come anyway, and don't frighten away the others, and the *shy ones come,* and they are the best ones."

If I were to vote for a campaign by Billy Sunday, I should be inclined to require him first to commit that to memory and publicly recite it.

In the third place, my appreciation of Mr. Beecher I express by the word *Saint.* We may need to modernize the meaning of the word and give it fresh connotations in order to apply it properly to Mr. Beecher. But I can think of no other word that fits so well. For Beecher was a saintly man, though so hilariously and splendidly human. Seldom since the days when little children flocked around the Master has godliness been expressed in manliness so simple, so friendly and natural, so approachable and familiar. Along with Jonathan Edwards and David Brainerd, Beecher merits a place in the calendar of the saints of our free church household.

His experience of the gospel when he was a student before the opening of his ministry was a remarkable event in personal religious history, and his narration of it a classic of Christian mysticism. I quote a portion of it in his own words. After speaking of his early training and his lack of knowledge of God in Christ up to the age of twenty-one and beyond, he continues thus:

"I think that when I stand in Zion and before God, the brightest thing which I shall look back upon will be that blessed morning of May when it pleased God to reveal to my wandering soul the idea that it was His nature to love a man in his sins for the sake of helping him out of them; that He did not do it out of compliment to Christ, or to a law, or a plan of salvation, but from the fullness of His great heart; that He was a Being not made mad by sin, but sorry; that he was not furious with wrath toward the sinner, but pitied him—in short, that He felt toward me as my mother felt toward me, to whose eyes my wrongdoing brought tears, who never pressed me so close to her as when I

had done wrong, and who would fain, with her yearning love, lift me out of trouble. And when I found that Jesus Christ had such a disposition, and when pride and jealousy, and rivalry, and all vulgar and worldly feelings, rankled in the bosoms of the disciples, He opened His heart to them as a medicine to heal these infirmities; when I found that it was Christ's nature to lift men out of weakness to strength, out of impurity to goodness, out of everything low and debasing to superiority, I felt that I had found a God. I shall never forget the feelings with which I walked forth that May morning. The golden pavements will never feel to my feet as then the grass felt to them. . . . There were no forms in the universe which seemed to me graceful enough to represent the Being, a conception of whose character had just dawned upon my mind. I felt, when I had, with the Psalmist, called upon the heavens, the earth, the mountains, the streams, the floods, the birds, the beasts, and universal being, to praise God, that I had called upon nothing that could praise Him enough for the revelation of such a nature as that in the Lord Jesus Christ."

That was Beecher's May-day experience of the gospel. To that I will add what he said in reply to some one who had asked if he did not feel a terrible sense of responsibility in preaching to such vast congregations. Beecher's reply was: "I don't feel any responsibility. I go into the pulpit and look around upon that great congregation, and my heart is filled with unutterable yearnings for them; often I lose all desire to preach, and if I should consult my own feelings, would devote the whole service to prayer."

These are simply indications that might be indefinitely multiplied, pointing to the saintliness of Mr. Beecher's life, to the fact that he dwelt with God, and was no ambitious pulpit orator, but a messenger of the divine grace. No appreciation of him could touch the points of central significance in his life that did not set him among the notable saints of the Christian church.

The only further word that I have time for, out of the many that might be employed, is the word *Martyr*. I have been unable to read of the Beecher trial without associating him in my mind with those in the early days who wore the martyr's crown. The greatest test of sainthood has been, and perhaps still is, martyr-

dom. The abiding and indescribable power of the saints in the church has been due, in no small sense, to their unfailing and triumphant endurance of the arena or the fire. But this test, in its essential requirements, Mr. Beecher most splendidly stood. I half think the test of some of the ancient martyrs may have been easy in comparison. At any rate the martyr's pain was seldom so prolonged. Justin, Ignatius, Polycarp, and a host of others nourished the early church by their steadfast confession and their sweet heroism. The magnitude of their suffering and their service we cannot measure. This at least is true, that their agony in most cases was soon over, and they were sustained by the sense of the united sympathy of the church. Beecher's agony continued for a six months' trial, to say nothing of the previous years of slander and the following years of contempt, and no small part of the Christian public believed him guilty and false. As to the intensity of Mr. Beecher's sufferings I find this word from Mr. Pond, who traveled with him over the whole country as his lecture agent:

"I was with him," says Mr. Pond, "in the days of 1876-8, the time of his deepest sorrow, when he was reviled and spit upon. I saw the majestic courage with which he passed through gaping crowds at railroad stations and at the entrances of hotels and public halls—a courage I had not conceived mere humanity could possess. I have looked upon him when I felt that I would give my poor life a thousand times could that sacrifice alleviate the mental sufferings that I knew he was undergoing."

Through this entire experience Mr. Beecher never failed in Christian sweetness of temper. He never preached with such persuasive beauty and power as in that period. No public man was ever victim of efforts to wreck him more insistent and malicious, or ever passed through such an ordeal with finer heroism, courage, and Christ-like manliness. If the blood of the martyrs is the seed of the church, the soul blood shed by Beecher in the arena of modern martyrdom ought to yield a rich harvest of faith and love in that body of churches which he honored by his superb ministry.

Well, brethren, this must pass, meager and partial as it is, for my centennial appreciation of Mr. Beecher. It is indeed an expression of only a little of what the greatness of his character and service warrant.

Of Mr. Beecher's faults I have said nothing. My subject did not require me to do so. That he had faults we may well take for granted. Who would want to deny to him that great point of contact with all the rest of us? But his merits, the vitality and spiritually creative quality of his work, the supreme value of his personal witness to the realities of religion, his mastery of the divine compassions for human sorrow, his triumphant conviction of immortality and the glories of the life to come, all these so appeal to our gratitude as we study him that we have small inclination to dwell upon such faults as put him in the race of Adam, or such errors in doctrine as make him akin to the theologians.

Let our esteem of him, then, on this centennial of his birth in our Commonwealth, as far as may be, rise to the level of the facts of his great character and service, as patriot, preacher, saint and martyr. Let our gratitude rise to God for such a gift to the church and to humanity, not forgetting to put into that gratitude a special note of thanksgiving that he belonged peculiarly to us, and that our way of conceiving the gospel of Christ has had so complete a personification and representative as Henry Ward Beecher.

THE MINISTER'S USE OF LITERATURE

PHILIP S. MOXOM

EDITOR'S NOTE: This paper was given as a lecture to the Class in Pastoral Problems last year.

The subject evidently means, What use of literature can and may a minister make in his preaching and pastoral work? It does not exclude, however, some consideration of the minister's use of literature in preliminary and continuous preparation for his work, since his efficiency depends very much on the quality of mind which he brings to it.

Literature, in the sense of things written, has been divided into the literature of knowledge and the literature of power. The

former includes all writings designed to record or impart information, such as histories, works on philosophy, theology, comparative religion, social theory and the various sciences, moral, mental and physical. This literature of knowledge acquaints the minister with the facts and laws of human experience and social organization and with the phenomena, forces and laws of nature. The literature of power does not contemplate information as its main end. Including poetry, the drama, fiction and criticism, its main end is the expression of the interior life of mankind, their aspirations, emotions, reflections, hopes and ideals.

Important as the literature of knowledge is to every minister who would understand his work and do it intelligently, the literature of power is still more important for it is this literature which, more than any other external means, produces culture. Mathew Arnold defines culture as "the pursuit of our total perfection by means of getting to know, on all matters which most concern us, the best which has been thought and said in the world." Characteristically he adds that "in literature we have present and waiting, ready to form us, the best which has been thought and said in the world." Good as this definition is, it is inferior to one which St. Paul unconsciously gives in his letter to the Philippians. He says, "And this I pray, that your love may abound yet more and more in knowledge and all discernment ('Aisthesis, from which comes our Aesthetic); so that ye may approve the things that are excellent." If I may formulate St. Paul's definition of culture it is something like this: Culture is the power to see and the disposition to approve whatever is excellent. This definition makes culture as broad as life; it includes morals and religion as well as literature and art, perception and valuation of character and conduct as well as of picture or statute. James Russell Lowell has defined culture as "that good taste which is the conscience of the mind, and that conscience which is the good taste of the soul." At this point at least St. Paul and Lowell are not far apart.

The best things in poetry, fiction and the drama refine and enrich the mind, arouse and chasten the emotions, widen the horizons of thought and impel to noble action.

The literature of knowledge grows rapidly and changes rapidly. The discoveries of to-day make the reports of yesterday

in part at least obsolete. A book in science which is not yet venerable has value only for the history of thought; it has been superseded by volumes still fresh from the press. But the literature of power is comparatively stable. It increases slowly and it loses little. That is, real literature is perhaps the most permanent thing in this world. From the days of Homer and Hesiod down men have had an inveterate disposition to preserve it. The libraries, in part at least, are mausoleums of vast masses of books as dead as the Pharaohs, but the literature of power has no representatives among these. The most valuable part of the Bible belongs to the literature of power, and that part has floated the rest of it down the stream of time.

Poetry takes the first place. Man was a poet before he knew how to write prose. His motives were war and love and the worship of the gods. What is poetry? Wordsworth mystically called it "the impassioned expression which is in the countenance of all science," and again, "the breath and spirit of all knowledge." Arnold, after quoting Wordsworth approvingly, said that "poetry is a criticism of life." The remark is true though it does not comprise the whole truth. All the finest and noblest expressions of genius are a criticism of life. But poetry is more; it is the interpretation of life. Man's deepest thoughts, his loftiest ideals, his fullest account of experience, whether of joy or of sorrow, whether of hope or of despair, he has always expressed in verse.

It is a commonplace that the poets are our best theologians. Indeed it seems quite impossible for one who is not something of a poet or who does not at least greatly love poetry to be such a theologian as is worth any particular attention. The theologian is always obsolescent. His books, eagerly read and passionately discussed to-day, are relegated to the lumber-room tomorrow. But the poet remains vital through all the days. Truth may be the material of the logician, but it is not his discovery. The poet is the pioneer. He flashes the truth on the vision of men and, seeing it, they grow glad and strong.

Next to poetry I would place fiction. Once the drama would have had precedence, but the novel has to a large extent supplanted the play. Life is depicted, interpreted, criticised, in the best fiction with a freedom and variety and breadth which are

beyond the reach of the dramatist. But the drama is not to be neglected, especially the really great drama from Aeschylus down to Ibsen.

Criticism of the highest kind is ancillary to poetry, fiction and the drama. It is a guide and stimulant to intelligent appreciation of these. Its usefulness depends on the truth and skill with which it does its hand-maiden service. When it becomes dogmatic its usefulness departs.

Close and continuous study of literature thus defined is necessary to the minister if he is to be a trustworthy interpreter and a just critic of life, and this he must be in order to render the largest service to his fellowmen.

We have now arrived at the question: Has the minister any use for literature in his work as preacher and pastor? The primary use for himself has already been suggested. The study of literature which refines and enriches his mind must exert a strong influence on his homiletic work, giving it a higher quality than would be attainable without such study. Horace Bushnell is an instance of a great thinker depending little on the thoughts of other men, for he never quotes and seems not to have been a reader of general literature; yet even his splendid genius suffered some loss by this neglect of "the best that has been thought and said in the world."

A minister may have an apparently familiar yet really superficial acquaintance with a wide range of poetry and be fluent in more or less apt quotation, and this may make his preaching attractive to many hearers and stimulate them to read books which otherwise they would not have known. Not a few preachers with a slender equipment of original ideas have achieved at least temporary popularity by thus decking themselves with borrowed splendors. But the true use of literature is that which manifests itself in the quality of the preacher's thought, in his deepened insight into life, in his broadened sympathy with mankind and in the fitness and grace of his expression. A man may easily memorize a striking or beautiful paragraph or verse; it is a different thing to digest and absorb what he reads so that it becomes "portion and parcel" of his own moral and intellectual being. In the latter case the preacher, through

his living personality, makes literature ministrant to the mental and spiritual life of his hearers.

Knowledge of human nature—of its weaknesses and strengths, its susceptibilities and passions, its perils and its needs—is widened more through acquaintance with literature than through personal contact with men and women. The actual number and variety of lives with which the preacher comes into immediate contact is limited; his contact with human life through poetry, fiction and the drama is limited only by his capacity and opportunity to read.

One of the best effects of wide and familiar acquaintance with good literature is seen in the mental and moral attitude of the ripely cultivated man toward human life. The tendency of the minister is to become a theological or ecclesiastical specialist and to yield to the narrowing influence which is the chief danger attending all specialization. Since he deals directly and constantly with human nature in concrete form, that is, with men, women and children, he more than any other man, perhaps, needs to have a catholic judgment and broad charity of temper. In our modern life right and wrong in conduct are so often intermingled, and ethical distinctions often are so subtle and elusive, that the guide and physician of souls can seldom pronounce a Rhadamanthine sentence; he must distinguish and discriminate and be able to discern the soul of good in things evil. Withal, he must possess the charity which "suffereth long and is kind," which "believeth all things, hopeth all things." The knowledge of human nature and the delicate and deep perception of its varying moods and tendencies which he may derive from literature, especially from fiction and the drama, constitute one of his finest qualifications for his work. It enables him to deal wisely and helpfully with his people both in the pulpit and in the relations of pastoral and social life. It puts into his hand a powerful means of admonition, consolation and inspiration.

It is my conviction, deepened by experience, that the minister may find a valuable ally of his distinctly religious work in literature used to excite an interest that is both strong and pure, an interest that will work effectively against the ever present sordid and sensual influences surrounding and streaming upon the life of young men and women. The main value of the Bible is not

in the knowledge which it imparts. The amount of actual knowledge imparted by the Bible is very small. The knowledge which it gives of history is relatively unimportant, and even that must be sifted, clarified and corrected by the work of the historical critic. But those portions of the Bible which belong to the literature of power found in story, prophecy, parable and epistle give moral illumination, stir emotion, awaken aspiration and impulse and expand the soul with spiritual longings and hopes. This truth, which experience continually verifies, should help the minister out of the very real difficulties created for him by the application of critical methods in the investigation of the Bible. All the assured results of criticism he may frankly accept without the least diminution of the value and the edifying use of the Bible. Indeed, he will find that criticism has relieved him of much embarrassment. All that is of permanent worth in these sacred scriptures remains untouched by the solvents of the critic and it is freed from elements which obstruct rather than promote real religious life. Take a single obvious example. The book of Jonah taken as veracious history plunges the awakened mind into confusion by its apparent absurdities and its grotesque non-conformity with actual human experience. Taken as an allegorical story, setting forth the largeness of the divine sympathy and compassion toward ignorant and weak human beings, it at once seizes the mind with its power and pathos and becomes the agent of truth as vital and pertinent to-day as at any time in the past. This truth uplifts and liberates the mind and enlarges the heart.

It is safe to predict that there is to be a larger use of the Bible for religious culture in the years before us than heretofore, and this larger use is to come through the exploitation of its literary quality. By this I mean to say that the power of the best material in the Bible to quicken the conscience, to kindle spiritual emotion and to feed the heart with truth is quite independent of any theory as to its origin or its infallibility. When the sun rises we warm ourselves in its beams without any thought about solar theory. When the desert wanderer comes upon an oasis he drinks the water and eats the fruit found there equally unhindered and unhelped by any supposition of their supernatural origin which natives may hold.

When people understand that divine inspiration may come to them through a folk-song or an ancient tale or a dramatic poem, even more than through what is called exact history, they will cease to be troubled by the work of the scientific student. When one comes under the spell of that glorious poem, the 40th chapter of Isaiah—"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins"—he is untroubled by the conclusion of scholars that this is not the work of the historic Isaiah but of a later, exilic prophet, who has attained a loftier idea of God's mercy than Isaiah ever conceived.

The attempt to teach the whole Bible on one level, in the same way and with the notion that every part is equally edifying and therefore equally inspired and inspiring and equally authoritative for the religious mind, is a fruitless attempt save as it bears the evil fruit of hindering the Bible from becoming to men in a true deep sense "the word of God." That pastor brings a priceless blessing to his people who teaches them to find and appropriate what may be called the edible and digestible portions of this ancient Hebrew literature.

Now, whatever literature has the power to awaken the spiritual nature, to create a high ideal of character and to inspire faith and hope, lies within the province of the minister for use in his work. Modern poets, for example, Wordsworth, Tennyson and particularly Browning, and novelists, for example, Dickens, George Eliot, Hawthorne, George Meredith and DeMorgan, have great value for the preacher and religious teacher both in his self-culture and in the cultivation of his people. To employ this literature successfully he must himself master it, saturate his mind and heart with it, so that it shall be revitalized through his own spirit. This applies, of course, quite as much to his use of the Bible as to his use of other literature.

A fatal mistake is made by the pastor who allows the pressure of details in his parish and the various demands upon him by society for service to drive him from patient, consecutive and fruitful study and from persistent contact with the best literature. Preachers cross "the dead line of fifty" more because they

fail at just this point than for any other cause. The mind kept young, alert and rich in resources will be a perpetually interesting and inspiring mind. For such there is no "dead line" except that of actual physical decay.

It is not merely much reading that is of importance, though there is some truth in Samuel Johnson's saying: "Read anything five hours a day and you will soon be learned;" it is much reading of the best. The great poets, the great dramatists, the great novelists—there are enough of these for a lifetime, and these should be known, loved, commerced with through all the years. Constant association with the best gives one a flavor and aroma which is unmistakable and is an element of power in the minister's calling. Saadi, the Persian poet, says: "I entered the bath one day and found there a piece of something so fragrant that I exclaimed: 'Art thou musk or ambergris that thou smellest so sweet?' It answered: 'I was only a poor piece of clay, but I have been some time in the company of the rose.'" It is an old adage that "a man is known by the company he keeps." A minister's intimate companions in his reading give a savor to all his utterance. If those companions in the fields of literature are the best, his savor will be wholesome and sweet to the people and this quality will give weight and penetrating power to his speech.

Once the minister set the standard of culture for the community amidst which he fulfilled his sacred office. If the advance of general intelligence has rendered him less conspicuous in this respect than formerly, it is still true that many communities show to-day the effect of the deeply cultivated minister's influence, and that many communities need the guiding influence of the cultivated minister in order that the general idea of culture may be lifted from the low level where it now is. "Where there is no vision the people perish." The sordidness of life in many a community, which is not irreligious in the common sense, and the materialism which pervades all its atmosphere, are due to the want of that religious leadership which is qualified by culture to raise the ideal and refine the manners of the people. One of the persistent and oppressive evils of life is its monotony, its lack of spiritual interests. Literature brings a great and pure interest into life. I have known a rural community reformed by the work of one woman who had grown sick of the

grossness of the life about her—full of gossip, sordid cares and sensual pleasures. She discovered a small village library forgotten and buried under dust heaps in the attic of a store. She got the books into an accessible place; she formed a club of women; she read to groups from the best books she could find. The result of her labors was a transformed community life. A new and uplifting interest had been awakened. Such work as this is surely of closest kin to religious work; it is religious work in the broadest sense. Many pastors of churches remote from the cultural influences of the city have accomplished similar reformations.

In obscure places there are men to know whom intimately is a liberal education. They are the chief educators in the communities where they live. The significance of this is not merely intellectual; it is also moral and spiritual. Goodness naturally allies itself intimately with the best thoughts, the noblest sentiments and the purest aspirations. The true promotion of goodness in men and women is also a promotion of good taste, "that good taste," let me quote again, "which is the conscience of the mind, and that conscience which is the good taste of the soul."

CLARENCE EUGENE DEYO

The news that Mr. Clarence E. Deyo, pastor of the Congregational Church at Bethlehem, Conn., had died in the Waterbury Hospital following the second of two intestinal operations, came as a shock to his friends in the Divinity School. The funeral service and interment were held at Bethlehem by F. H. von der Sump, assisted by other former classmates and friends.

Mr. Deyo, who was born in Danbury, Conn., September 17, 1887, was educated in the public schools of that place, in Eastman Business School at Poughkeepsie, N. Y., and in George Washington University, Washington, D. C. Possessed with remarkable energy and pluck he worked between school hours, carrying papers in early youth, and later as a stenographer, in

which capacity he was quite expert. For a while he was private secretary to Franklin McVeagh, then Secretary of the Treasury, whose confidence, with that of his other employers and fellow employees, he quickly won by his genial nature and efficient service.

Converted at a Y. M. C. A. mass-meeting in Washington, Mr. Deyo decided, against the protest of some of his closest friends, to devote himself to Christian work. For a time he was uncertain as to what branch of activity he should enter but in September, 1910, he felt he had a call to the ministry and in the fall of the next year entered the Junior Class of the Yale Divinity School. It stands as no small tribute to his vigor and popularity that he was elected as the first president of that class and that his administration was most efficient and inspiring. At the end of the year he accepted a call to the double mission field of Monson and Abbot in Maine, where he and his bride of September, 1912, formerly Miss Jessie Potwin of Washington, D. C., spent a most strenuous and trying year. Returning to Connecticut, he preached in the Bethlehem Congregational Church, which just three days before his death tendered him a unanimous call to be its pastor and teacher.

Mr. Deyo was a young man of unusual ambition and promise. He made friends readily and kept them. Though busy with stenographic work, to help pay his expenses, he was quite loyal and active in the service of his school and university and ever on the look-out for some one to help and encourage. Full of life and fun, ever ready for a joke on his classmates, he kept things lively and bright and added most materially to the enjoyment of the social functions of the school. His devotion to his wife was most noticeable and unusual. His future indeed looked bright and only the confidence of his friends that the Father has a yet better, nobler work for him somewhere else, relieves their sorrow and consoles them in their loss. The Divinity School, faculty and students, are most grateful for his companionship, his service, his life of love.

BOOK REVIEWS.

The Life and Teachings of Jesus. According to the Earliest Records. By Charles Foster Kent, Ph.D., Litt.D., with map and chart. Published by Charles Scribner's Sons, New York. Price $1.25 net.

"The Life and Teachings of Jesus" is original from several points of view. In the first place, the first five chapters of the books are devoted to a most illuminating survey of the sources of our knowledge of Jesus, and done by one whose scholarship is famous for both scope and accuracy. The chapter on "The Written Sources Underlying the Gospels" should be read by every one who ever has to teach the New Testament. In the second place, not only is the story of Jesus' life told here, and his ethical and religious teachings examined, but the attitude of Jesus toward his own mission and toward miracles and toward the second coming receive most illuminating discussion from the most recent points of view. But the unique feature of the book, its *raison d'etre*, is that both the life and teachings are based on the earliest records, the records on which our present Gospels are based, or of which they are amplifications.

There is one thing about Professor Kent's examination of the Teachings of Jesus that makes the book of especial value. He is seeking as the impartial scholar to find just what Jesus taught. He takes those sayings of Jesus which are generally accepted, on which there is little doubt, and shows us, so far as scholarship and the time will permit any man, just what Jesus said and what he meant. There is never any attempt—and it is easy to do this —to make Jesus mean what the author wants him to mean. The volume is to be commended to all interpreters of Christ's words and deeds.

Many readers will find the chapters where the Virgin Birth, The Resurrection, and The Miracles are discussed, among the most satisfying pages on these subjects in recent books. Unlike the extreme liberals, who throw everything away, and the extreme orthodox, who shut their eyes and thus avoid perplexities, Professor Kent recognizes and evidently himself feels the difficulties that face one in the Gospels when one comes to the mi-

raculous element. Both sides of the discussion are presented with remarkable fairness, and the conclusion arrived at is the only one tenable in the present stage of New Testament criticism, namely, that neither side has the right to be too dogmatic on these questions.

Frederick Lynch.

Bible Reading in the Early Church. By Dr. Adolf Harnack, Translated by Rev. J. R. Wilkinson, M.A. G. P. Putnam's Sons, 1912. 159 pp.

This interesting study comes to us as the thirty-sixth volume in the Crown Theological Library, and the eighth which Dr. Harnack has contributed to the series. The subject is much more accurately stated in the original, which reads, "On the Private Use of the Holy Scriptures in the Ancient Church." The point of departure is the famous controversy between Lessing and Goeze in 1778, in which the former stated that in the primitive church laymen might not even read the books of the New Testament, save with the special permission of a presbyter; that it was an offense to give greater credence to the written word of an apostle than to the living word of the bishop; and that during the first four centuries the Christian religion was never based upon the writings of the New Testament, these being used merely as a subsidiary means of explanation and corroboration. The controversy, which hinged upon much larger matters and in which Lessing rendered a great service to Protestantism, might well have been allowed to rest in peace had not the Roman Church assiduously kept these misstatements of Lessing alive. Dr. Harnack here abundantly disproves them with a mass of patristic evidence, given with the accuracy and freshness of presentation which marks all his work. The peculiar characteristics of the Christian religion, even in its ancient Catholic form, as compared with the mystery religions are clearly set forth; while the fearlessness and confidence with which Luther and the Reformers placed the Bible in the hands of Christian laymen is shown to be simply a return to the spirit and custom of the Early Church, which did everything in its power to encourage the reading of the Bible on the part of laymen and to stimulate its members to make or purchase copies of the more valuable portions

for their homes. Incidentally light is thrown upon such matters as the character and distribution of religious and theological literature other than the Scriptures, the relation between public lection and private reading, and the use of verses of Scripture as amulets. The work of the translator has been excellently done.

HENRY HALLAM TWEEDY.

The Gospel of Gladness. Rev. John Clifford, M.A., LL.D., D.D. T. & T. Clark, Edinburgh. 240 pp.

It was a famous prophecy of Lord Palmerston that in the long run English politics would follow the consciences of the Dissenters. It is good to have in this volume some seventeen sermons by "the grand old man of Nonconformity," one of the best beloved of England's preachers and perhaps the greatest of her non-professional political leaders, who has done as much if not more than any other single man to fulfill that prophecy. In 1858 when he was but twenty-two years old, he came to London to become the pastor of Praed Street Chapel. The congregation has been moved and the name changed to Westbourne Park Baptist Church; but during all these fifty-five years it has been Dr. Clifford's only pastoral charge. To-day he stands as one of the most luminous and forceful personalities in the English pulpit, preaching the principles of Jesus in their application to present-day problems, and attracting multitudes by the breadth and clarity of his thought, the vigor of his eloquence, and the sympathy and charm which envelop the whole man.

In these sermons we find the utterances of a rich spiritual nature, vital, strong, serene. The note of optimism and of gladness, struck in the first sermon, on "The Duty of Joy," runs through them all; and we are not surprised when he says concerning the text, "The joy of the Lord is your strength," that "to that note I have striven to set the music of my ministry during this half century." With all their directness and vigor, the sermons come to us enveloped in an atmosphere of quiet thoughtfulness, free from all hurry, all flashy brilliancy, all strivings for effect. The halo of the grey hairs is apparent, but with no touch of weakness or decrepitude. It is rather the mellowness and beauty of the autumn, the quiet glory of the sunset, the ripe fruitage of a long life. The great majority of the illustrations

are taken from the Bible. He is evidently a close friend of Bunyan, though Morley and Wellhausen jostle the tinker on the same page. The variety shown both in theme and in method of treatment gives an excellent opportunity to study the preacher and, what is better, to come into touch with one of England's prophets, honored for his spiritual vision, his moral rectitude, and his ability to impart light and power.

Henry Hallam Tweedy.

The Riverdale Hymn Book. Edited by Ira Seymour Dodd and Lindsay Bartholomew Longacre. Fleming H. Revell Co., 1912. IX-463. 78 pp. $1.25 net.

Of the making of hymnals within the past few years there seems to be no end. The compilers of this volume describe it as "an attempt to present a limited selection of hymns suited to present day needs," the first place being given "to the objective hymns, those that lead thought and emotion away from self, up to God and his Christ, and out toward the service of our brother men." The original text of a hymn is usually given the preference over its amended forms, and the choice of music is dignified and churchly, though it is difficult to understand why a number of familiar hymns are torn from settings not only popular but appropriate, and given to tunes that to the majority of congregations will seem strange. Kipling's "Recessional" can be fitted to Wagner's chorus of pilgrims only with a wrench to both words and music, and some of the ancient melodies here resurrected might very well have been allowed to sleep. The book contains a good selection of chants and canticles, with a series of responsive readings compiled exclusively from the Psalms.

Henry Hallam Tweedy.

The Sermon, its Construction and Delivery. By the Rev. David James Burrell, D.D., LL.D. Fleming H. Revell Company. 329 pp. $1.50 net.

The minister, who would keep his sermons fresh and avoid ruts, should look at himself now and then in the mirror of some book on homiletics, and measure the scope and character of his pulpit by the standards of some brother preacher. To those who already know their Phelps and Broadus and Hoppin and Pattison

and other homiletical worthies, this new study by the revered and popular pastor of the Marble Collegiate Church of New York will be welcomed. For four years Dr. Burrell supplied a vacancy in the chair of Homiletics in Princeton Theological Seminary in connection with the work of his busy pastorate. The material then gathered he has revised and reduced until in its present form we have the James Sprunt Lectures, delivered in the Union Theological Seminary of Richmond, Virginia.

In the volume we have Dr. Burrell at his best and—so it will seem to some of us—at his worst. He is breezy, enthusiastic, humorous, abounding in keen bits of spiritual insight as well as of practical counsel. Such lectures as those on "Dullness" and "Sensationalism" are full of life and color. Whether one always agrees or not is of very little consequence. The main thing is that one is helped to see his own vision more clearly, to feel the power and glory of his calling more deeply, and to do more efficiently the tasks which are given into his hands to do.

On the other hand, while we honor any man for championing his faith, it seems a pity that Dr. Burrell in standing for the old theology persists in treating his younger brethren of the new school in a spirit that is belligerent, bigoted, and — it must be added—blind. That one should find here the inerrancy of the original autographs, eternal damnation for those not "under the blood," the Virgin Birth and similar matters set forth as fundamentals of the Christian faith was to be expected. But to say of his brethren in the liberal school that they eliminate "the divine factor from the Scriptures," drive one "to the logical conclusion that conversion is a figment," and "sit twiddling their thumbs" when evangelistic work is being done, is a lamentable caricature of a misconception; while to write of the New Theology that "it minimizes sin and sin's penalty; it sterilizes faith; it denatures the influence of the Holy Spirit; it puts dishonor on the blood of Calvary without which there is no remission of sin," is to assert charges that are not true.

Fortunately the volume contains much more of homiletics than of theology. It garners the sifted wheat, and some chaff, of forty years in a successful pulpit. For this, and for the glimpse not only into the workshop but into the heart and brain of the author, ministers of every school will be grateful, and will acknowledge

their debt for Dr. Burrell's guidance and comradeship and cheer.

Henry Hallam Tweedy.

The Preacher, His Life and Work. By the Rev. J. H. Jowett, D.D. George H. Doran Company. $1.25 net. 239 pp. The Yale Lectures delivered on the Lyman Beecher Foundation for 1912.

Some one has called Dr. Jowett "a pied-piper of a preacher." The description is a suggestive and happy one, if like any other good parable it be not pressed too far. For here in these frank, personal talks with young preachers are melody, charm, amounting at times to a kind of spiritual witchcraft—the same alluring qualities in style, in message, and above all in personality that have drawn so many thousands to the preacher and sent them away with a new light upon their path and a new sense of the presence of God.

For Dr. Jowett with all his vigor and modernity is ever flooding us with the spirit of the saints and martyrs. His messages are not only devout, reverent, and intensely spiritual, but often awe-struck and mystical. He calls us repeatedly to meditate upon the glories and mysteries of life. "Glory" and "grace" are two of his favorite words. He thoroughly approves of Dr. Bonar's praying six hours in one day. He holds "with profound conviction that before a man selects the Christian ministry as his vocation, he must have the assurance that the selection has been imperatively constrained by the eternal God." He not only quotes the Bible frequently, charging the words with light and with power, but saturates his message with it. In brief, the lecturer is the preacher, not in spite of himself but gladly and frankly and all the time—the kind of spirit that finds itself perfectly at home at Keswick and at Northfield, and whose meat and drink is spread before us in the 119th Psalm.

But mingled with the spirit of the saint is the vigor and fire of the crusader. The book is no "primer for a pious prig." It is no mere series of meditations, interspersed with visions and counsels. It is a call to action, a modern prophet's practical "Vade Mecum," a chart of the tried highways of thought and of conduct in which the lecturer calls upon his younger brethren to walk. In the seven addresses he discusses the call to be a

preacher, the perils of a preacher, the proper themes for a preacher, and the duties of a preacher in his study, in his pulpit, in his home, and as a man of affairs. It will be an unusual minister who will not find the talks helpful, not only for their literary excellence and wealth of homiletic and pastoral suggestion, but for their illuminating insights, their devotional quality, and their inspirational power. He has some strong, pungent advice to give to men who take petty themes or so deal with great ones that the hearer feels that the speaker is "taking formal exercise on a barren asphalt area, or confined to the limits of a small backyard." He scourges the men who have not learned that "if the study is a lounge, the pulpit will be an impertinence," and who stumble and bungle through the service, offering to God "a preliminary" and then wondering why "the heavens are as brass" and "the earth receives no rain." The artificial preacher, the "mollycoddle" preacher, the irreverent preacher, the inefficient preacher are dealt with in the mingled anger and love that we find in the indignation of Jesus. The pages abound in rich, sound, sympathetic counsel given by one whose avowed purpose is "to dip into the pool of my experiences, to record certain practical judgments and discoveries, and to offer counsels and warnings which have been born out of my own successes and defeats." Most preachers, it can be safely said, will find it the kind of book one reads with a busy pencil, a stimulated mind, and a smile which, while it plays about the lips, comes from an enkindled and uplifted heart.

HENRY HALLAM TWEEDY.

A First Course in Philosophy. By John E. Russell, Professor of Philosophy in Williams College. New York: Henry Holt & Co., 1913. 302 pp.

Professor Russell's book aims to meet especially the wants of students who are young in the study of philosophy, and is the outgrowth of more than twenty years of teaching. Needless to say it is of a very helpful sort and will be of service to those who are taking their first steps in philosophy. The author presents his material in simple language and there is a marked absence of all technical verbiage. It is a pity, however, that there are so many evidences of careless proof-reading. The contents are as

follows: "The Meaning of Philosophy," "Philosophy and Science," "Philosophy and Religion," "The Reasons for Philosophy." Then follows a discussion in three parts of "The Problem of Reality," "Epistemology," and "The Problem of Conduct."

W. A. T.

A Critical Introduction to the Old Testament. By George Buchanan Gray, Mansfield College, Oxford. Scribner's Sons, 1913. Pp. 253. 75 cents.

The Literature of the Old Testament. By George Foot Moore, Harvard University. Henry Holt & Co., 1913. Pp. 256. 50 cents.

These are brief text books on Old Testament Introduction, one in the series of Studies in Theology, the other in the Home University Library of Modern Knowledge. They are written by two well-known and able scholars, whose names are a quite sufficient guarantee of excellent workmanship. To both writers the narrow compass prescribed by the publishers must have been a serious trial. These are not the books they would have chosen to write on Old Testament Introduction, nor are they the books which students of the subject would like to have from them. One's judgment wavers as to the value of such brief handbooks for the purpose of popularizing the results of scientific investigation and educating the people. Simplicity is adapted, but brevity is not, to initiate into a science those who know nothing about it. For those who have a knowledge of the subject these little books are interesting and valuable chiefly for the personal element in them. We are glad to know what position these scholars take on matters yet in dispute, and what is their general view of the course of Israel's literary development. Professor Gray's book, which is larger by perhaps one-third, contains a fuller presentation of evidence and more detail in the exhibition of results. Professor Moore's is a book of more freshness and suggestiveness, more wit and wisdom; there is more in it to be read between the lines. One who reads either book will be helped to sane and sober historical judgments; but Professor Moore's book is peculiarly adapted to help one draw true lines between facts and guesses, and to distinguish lower and higher degrees of

probability. In their general view, and at various points where scholars differ these two agree. Neither of them departs far from the beaten track of modern historical criticism. This, at a time when some scholars are tired of conformity and are eager to find some new thing is wholesome and reassuring.

FRANK C. PORTER.

Christian Unity at Work. Edited by Charles S. Macfarland, Secretary of the Federal Council of the Churches of Christ in America. Pp. 291. New York.

The Federal Council of the Churches of Christ in America held its first session in Philadelphia in 1908, and its second session in Chicago in 1912. The object of this organization, which represents thirty of the leading denominations, is to bring the Church of Christ as a vast aggressive force to bear upon the sin of the world. Its keynote is a larger efficiency by means of a larger cooperation.

"Christian Unity at Work" gives a general conception of the interests to which the representatives of the churches gave their attention in the Quadrennial sessions of the Federal Council at Chicago. Its aim is educational and inspirational. It sets forth the conditions which create the problem and task before the Christian Church. It shows how already various federations have accomplished what no one organization could have done. The prophetic note is struck by such men as Professor Shailer Mathews and Professor Edward A. Steiner, giving us a vision of what the Church can and may do.

V. W. C.

The Fundamental Christian Faith. By Charles Augustus Briggs. Charles Scribner's Sons. 1913. Pp. 332.

This volume gives the origin, history, and an interpretation of the Apostles' and Nicene Creeds. With a fine scholarly discrimination, the author has traced, in the light of Historical Criticism, the history of these creeds. Each creed is also interpreted in the light of the Holy Scriptures and the writings of the Christian Fathers of the time of their composition. This explanation is in strict accordance with the scientific principles of inter-

pretation, and reveals clearly the fundamental principles of Historical Christianity.

V. W. C.

Social Environment and Moral Progress. By Alfred Russel Wallace. New York. Cassell & Company, 1913.

Any book from the pen of Alfred Russel Wallace is worth reading and this one is no exception. The first half of the book is historical and endeavors to show that there has been no increase in the innate capacity of the human brain since the dawn of civilization, and that in many ways "It is not too much to say that our whole system of society is rotten from top to bottom and the Social Environment as a whole, in relation to our possibilities and our claims, is the worst that the world has ever seen."

In the second half of the volume an excellent resume is given of the doctrine of evolution, and the theory of natural selection as expounded by Darwin is accepted while the Lamarckian theory is denied. The author feels that it is a blessed thing for the world that acquired characteristics are not inherited and continues, "Ought we not to be thankful that such education and custom, the varied influences of such an environment, were not hereditary? And is not the fact that the whole world has not become utterly degraded, and that anything good remains in our cruelly oppressed human nature, an overwhelming proof that such influences are not hereditary?"

The author believes that moral progress is to be gained through a new form of selection but not through eugenics. He feels that "Nature—or the Universal Mind—has not failed or bungled our world so completely as to require the weak and ignorant efforts of the eugenists to set it right." This moral progress will come through: First, a moderate advance in the average age at marriage; Second, a gradual equality between the number of the sexes gained by eliminating the preventable deaths of males and giving females an effective choice in marriage which they do not now possess; and Third, a diminishing fertility accompanying an increase in brain work through education and training. It is argued that when women obtain economic independence they will be able to select the most desirable males as mates, and since there will be no illegitimate intercourse between the sexes, the

undesirable males will be left without offspring. This will spell moral and physical progress.

Although the book will probably not be accepted in toto by all readers, it deserves careful study from all students of social questions.

WILLIAM B. BAILEY.

The Psychology of Religious Sects. A Comparison of Types. By Henry C. McComas, Ph.D., Assistant Professor in Princeton University. New York: Fleming H. Revell Co., 1912. Pp. 238.

"This volume is the outgrowth of two very different kinds of experience—a number of years in church work and a number of years in a psychological laboratory." With this background Prof. McComas is well qualified to speak on this subject. In this book he determines the religious differences largely through careful analyses of temperament based upon physical conditions. Though at times the theory seems to be worked too hard, the author has made an honest attempt to present only such material as any scientific observer might consider, and the final impression made upon the reader is one of fairness and frankness. Denominational enthusiasts cannot read this book without becoming more liberal in their views. By making the religious differences due to individual tastes and temperaments the author has materially advanced the interests of Church unity.

O. D. FOSTER.

Historical Charts of the Life and Ministry of Christ, with an Outline Harmony of the Gospels. By George E. Groscup, B.A. Published by Sunday School Times Company, 1912.

Simply a Harmony of the Gospels in outline. The charts are useful for Sunday School teaching; likewise the dictionary of names. But for the technical student of theology the book has little if any value. Its chief merit is its adaptability to the use of the international uniform lessons.

E. W. K. M.

Protestantism and Progress. By Ernst Troeltsch. Translated by W. Montgomery. G. P. Putnam's Sons, New York, 1912. Pp. xi+210.

One of the ablest of living philosophers of religion, and of the history of religion in particular, is Professor Troeltsch, of Heidelberg. Unfortunately, up to the present almost nothing by this author has appeared in English translation. It is a pleasure, therefore, to be able to welcome the appearance, in the Crown Theological Library, of this essay on the relation of Protestantism to the modern world. The general purpose of which this volume is a partial expression is concisely put in the following words from the author's preface to the English edition: "As Adolf Harnack has described the genesis and the disintegration of Christian dogma, so I should like to examine the present situation and its significance for the fate of Christianity in the modern world." In the book under review, Protestantism is treated in relation to political institutions and economic organizations, and also in relation to science and to art. The last chapter is on Protestantism and modern religious feeling. The treatment as a whole is objective and masterly. At the close the author permits himself this word of personal conviction: "Let us preserve that principle of freedom which draws its strength from a religious metaphysic; otherwise the cause of freedom and personality may well be lost in the very moment when we are boasting most loudly of our allegiance to it, and of our progress in this direction."

D. C. Macintosh.

Yale Divinity Quarterly

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The Quarterly Board takes pleasure in announcing the election by the School of Mr. John Wesley Wright, 1914, of Pylesville, Md., as Assistant Editor, to succeed Frederick Edward Lee, who will not return to school until later in the year.

THE 'YALE SPIRIT' IN THE DIVINITY SCHOOL

The 'Camp-fire' at the shore, where the older men at Yale Divinity School welcome the newly arrived, and where the ice is thawed between faculty-members and students, has proved its worth increasingly since its first institution some ten years ago. The Seminary Christian Association has wisely assumed control, and finds it exactly adapted to its purpose. Especially was this year's celebration just what it ought to be, an occasion for the promotion of acquaintance and sympathy among all connected with the School, and in addition an occasion for the development of that *esprit du corps* which is essential to the best development of any school, but preëminently essential to a school of training for the ministry.

At first thought a Young Men's Christian Association might seem almost superfluous in a training school of ministers and teachers of the gospel. In reality its work, rightly conceived, is indispensable. No sort of school is more dependent for its best results on a loyal and sympathetic disposition on the part of the students than a Divinity School. Let the teaching be never so well-ordered, scientific, conscientious, if the student's

mind and heart are not fully and spontaneously enlisted it will count for little. From no subject of study will the life go out so quickly as from theological subjects if there be lack of interested appreciation. If, on the contrary, the student body are conscious of a common purpose, and loyally seek to promote it in one another, no studies are more inspiring. Theological students may gain, and have gained, results of immeasurable value by contact with one another, even in institutions of very limited means, or very mediocre scientific attainment. The student Young Men's Christian Association is preëminently fitted to promote this indispensable *esprit du corps*. In the Divinity School its impetus has already made itself distinctly felt, and those who expect great things from our broadly conceived School of Religion are giving grateful thanks in the conviction that through its agency with the aid of the loyal spirit evinced by new comers as well as the older men, such an *esprit du corps* will be developed. If so, it will mean more and more to sucessive generations of students at this ancient seat of progressive religious thought and activity, to have been a 'Yale Divinity man.'

As a University school of religion the Divinity Department at Yale stands almost alone this side the Atlantic. Its non-sectarian character, coupled with its long-established reputation for broad and enlightened scholarship, not less devout because as free as the truth itself, draws to it students from widely diverse regions, widely diverse in their religious ideas and preparation. This constitutes at first an obstacle to that cordiality of Christian sympathy which we so earnestly desire. It is like surmounting a hill at the beginning of a journey. More effort is required at the start; but the momentum gained is all the greater. The agencies available for kindling this loyalty to the common purpose—the midday prayer-service, the weekly evening conference meeting, the more individual forms of social and devotional coöperation arranged by students and faculty together—these it will be the effort of the Christian Association to foster and promote. Will the Association meet success? Surely we have the best of reason to believe it will.

And if 'the Yale Spirit' has come to mean much to men of the undergraduate departments, how much more should it come to mean in that graduate school which of all departments of the University most nearly represents the purpose of its founders? The phrase 'the Yale spirit' has no finer, higher interpretation than in the ancient charter of the College "service in church or civil state." The service to which the School of Religion here is dedicated is the providing of the church universal with enlightened, consecrated leadership. It is a service in which students and faculty must work together. No degree of mere science and pedagogic skill can accomplish the result. If, however, the student body enter into the traditions of Yale, imbue themselves with its spirit of service, realize and welcome their own function as fellow-workers toward the common aim, it is hard to think of any institution the world over where the possibilities are so great.

B. W. BACON.

SCHOOL NOTES

The enrollment of the Divinity School this year is 102. Of these, 21 are registered as Juniors, 22 as Middlers, 30 as Seniors, 17 as Graduates, and 12 as Specials. The leading denominations are represented as follows: Methodists 32, Congregationalists 27, Disciples of Christ 25, Baptists 6, Presbyterians 8, other denominations 4.

The Fall class elections resulted as follows:

For the Senior Class:
President, Marvin R. Brandt, Beloit, Wis.
Vice-President, Mylon D. Merchant, Blandford, Mass.
Secretary-Treasurer, David Dunn, Huntington, Pa.

For the Middler Class:
President, Henry S. Johnson, Timmonsville, S. C.
Vice-President, Richard L. Lovell, Plainfield, N. J.
Secretary-Treasurer, Ray A. Eusden, Marne, Ia.

For the Junior Class:
President, Rodney L. McQuary, Tecumseh, Neb.
Vice-President, Robert W. Luce, Waucoma, Ia.
Secretary-Treasurer, Albert G. Perkins, New Haven, Conn.

PRIZES.

The Downes Prize in the Reading of the Scriptures and Hymns.

Class of 1914.

First Prize—Frederick Herman von der Sump, Browning, Wis. (B.A. Beloit College 1911.)

Second Prize—James William Newton, London, England.

Class of 1915.

First Prize—Thomas Yoeman Williams, Bawtry, Notts, England.

Second Prize—Frederick Charles Oliver, Addelston, England.

The Mersick Prizes in Sermonic Elocution.

Class of 1914.

First Prize—Vernon W. Cooke, New Haven, Conn.

Second Prize—Henry Augustus Arnold (B.A. Beloit College 1909), Oak Park, Ill.

Mersick Prizes for Excellence in the Department of Elocution.

Class of 1913.

First Prize—Francis Carr Stifler (B.A. University of Pennsylvania 1906, M.A. Yale University 1911), Oak Park, Ill.

Second Prize—Bryant Wilson (B.L. University of California 1910, M.A. Yale University 1911), Berkeley, Cal.

Third Prize—Homer Lee Scott (B.A. Trinity College (N. C.) 1910), Concord, N. C.

Class of 1914.

First Prize—Bert Austin Bessire (B.A. Nebraska Wesleyan University 1911, M.A. Yale University 1913), Laurel, Neb.

Second Prize—Wilford H. McLain (B.A. Bethany College 1909, M.A. 1910), Vanderbilt, Pa.

Third Prize—Lennie Shell Nightwine (B.A. Central College 1911, M.A. Yale University 1913), Sweet Springs, Mo.

Class of 1915.

First Prize—Floyd Allison Shaw (B.A. State University of Iowa 1912), Washington, Ia.

Second Prize—Clarence Reidenbach (B.A. Butler College 1912), Nineveh, Ind.

Third Prize—John Franklin Candy (B.A. Beloit College 1911), Dakota, Ill.

The Mersick Senior Sermonic Prizes.

Class of 1913.

First Prize—Carl Alonzo Burkhardt (B.A. Butler College 1909, M.A. 1910), Tipton, Ind.

Second Prize—Leslie William Baker (B.A. Transylvania University 1911, M.A. 1912), Adelaide, Australia.

The Dean's Prize was awarded to Elmer Wallace King Mould (B.A. Union College 1909, M.A. Yale University 1911), Schenectady, N. Y.

Through the courtesy of The Century Company a new hymnal "The American Hymnal," edited by W. J. Dawson, D.D., has been placed in Marquand Chapel.

At the first meeting of the George B. Stevens Theological Club on Monday evening, October 6, Mr. L. S. Nightwine read a paper on "Causation." Officers for the year were elected as follows: President, L. S. Nightwine, '14; Secretary, Clarence Reidenbach, '15; Faculty Advisor, Professor Macintosh. About twenty men applied for membership in the club. A good year seems assured.

The formal opening of the Divinity School for the year 1913-1914 was held on Monday evening, September 29, in Marquand Chapel. President A. T. Hadley presided and Dean Brown delivered a most vigorous and effective address on the "Training of Leaders," after which the sacrament of the Lord's Supper was administered.

The Third annual series of our Thursday Night Devotional Services, began on the evening of October 9, in the Day Missions Library, Dean Charles R. Brown, leading. The worth of these meetings has been at-

tested in the last two years and they are regarded by faculty and student body alike as unparalleled opportunities for getting acquainted in the most personal way and being strengthened and enlivened spiritually by the exchange of religious experiences and reflections.

The Annual Divinity School Picnic at Mansfield's Grove, to which new students look forward with curiosity and old ones with eager longing, took place on Friday, the 3d of October. About 100 of the faculty, students and their families mingled in the carnival of athletic, appetitive and forensic activities which marked the afternoon and evening, all the while making and renewing acquaintances in our big Divinity School family. Mr. Henry Arnold presided by the blaze when night had fallen. Messrs. Nightwine, Hall and McQuary represented the respective classes on the speakers' rock and all the faculty members who were present responded to the call of the toastmaster. As a generator of warm Christian fellow-feeling and true Yale spirit, this event is hard to excel.

Our baseball season last spring was even more successful in point of score and enthusiasm than that of the preceding year. The team was strengthened by the addition of Arnold, '14; Anderson, '15; Hall, '15; Lovell, '15, and Reidenbach, '15. "Scotty," the veteran "south-paw" of two seasons, twirled again for Yale and with "Reidy" constituted a most effective battery. On April 26th we trimmed Union 21-9 in New Haven. Later Hartford was forced to take a similar dose on two occasions, 17-1 and 18-4. The student body appreciates the work of Captain Archer and his men and that of Manager Werfelman, in so thoroughly humbling our ancient rivals and in bringing athletic glory to the School.

ALUMNI NOTES

1873—Rev. T. D. Childs has resigned as pastor of the Congregational Church, Middle Haddam, Conn.

1875—Rev. F. L. Bristol changed from Dayville, Conn., to Northboro, Mass., about June 1st.

1876—Rev. A. W. Archbald has resumed his work as acting pastor of the Second Congregational Church, Dorchester, Mass.

1878—Rev. E. P. Armstrong, has accepted a call from Ocean Avenue Church, Brooklyn, N. Y., to Emmanuel Church, Atlanta, Ga.

1879—Rev. Clarence E. Oakley, after an illness of fifteen months, has returned to his work in Mill Valley, Cal.

1881—The address of the Rev. Jabez Backus is *123 Pall Mall, London, S. W., Eng.*, care of Brown, Shepley & Co.

1888—Rev. C. W. Loomis of Ashby, Mass., resigned his pastorate there, September 1st, on account of ill health.

1889—Rev. C. D. Chunn of Waterbury has resigned his charge in that city.

Ex-1890—Rev. Henry R. McCartney has accepted a call from Meriden, N. H., to Kingston, N. H.

1890—Prof. Robert Coit Chapin, head of the Department of Political Science in Beloit College, passed away September 12, 1913, at the age of fifty years.

1894—Rev. Godfrey A. Holzinger is now in Kerkhoven, Minn.

1896—Rev. Charles N. Thorp has been installed in Pilgrim Church, Duluth, Minn.

Ex-1896—Rev. B. A. Dumm has accepted a call from Topsfield, Mass., to Plymouth, N. H.

1899—Rev. E. E. Day has changed from Iron River, Wis., to Friendship, Wis.

1900—Rev. O. P. Avery has left Blaine, Wash., to take charge of the Richmond Church, San Francisco, Cal.

1901—Prof. G. Leslie Omwake has been inaugurated President of Ursinus College, Collegeville, Pa. Dr. D. W. Kurtz, '08, represented Yale University on that occasion.

1903—Rev. Henry F. Smith has gone from Beverly, Mass., to West Medford, Mass. His address is 397 High Street.

1904—Rev. Grove F. Elkins can be reached at the following address: 2922 East 54th Street, Cleveland, Ohio.

1906—Rev. Herbert A. Jump has resigned from the Congregational Church in Oakland, Cal.

Rev. H. O. Pritchard has been elected President of Eureka College, Illinois.

1907—Rev. Charles M. Good is now pastor of the Congregational Church, Rosendale, Wis.

1908—Rev. Dr. D. Webster Kurtz, pastor of First Church of the Brethern, Philadelphia, Pa., attended The World Sunday-School Convention in Zurich, this summer. He recently celebrated the centennial anniversary of his church.

1910—Born to Rev. and Mrs. Howard J. Parsons, New Haven, Conn., a son, William Howard.

1911—The ordination of Rev. Theodore R. Faville took place in the First Congregational Church, Kenosha, Wis., on May 13th last.

Ex-1912—Rev. F. T. Mayer-Oakes was installed at Stoughton, Mass.

1912—Everett Edward Bachelder, Jr., arrived in the parsonage at Stanwich, Conn., May 17th.

Rev. Carl H. Barnett is pastor of the First Church of Christ, Rochester, N. Y. His address is 461 Meigs Street.

Rev. W. B. Kline has resigned at Wahoo, Neb., to pursue his work as Hooker-Dwight Fellow under Rev. Silvester Horne in London.

Rev. and Mrs. Edward W. Hale, Minneapolis, Minn., on the 4th of September welcomed the arrival of Edward Hume Hale and John MacDonald Hale.

Rev. D. S. Robinson has accepted a call to Billings, Mont.
Rev. Chas. W. Burton is teaching in Ballard Normal School, Macon, Ga.

1913—Rev. E. D. Akers will continue his studies at the University and his pastorate at Short Beach, Conn.

Rev. T. J. Armstrong is preaching at Herndon, Va.

Rev. L. W. Baker is pastor of the Howard Avenue Baptist Church, New Haven, and pursuing graduate work.

Rev. Carl A. Burckhardt, after a summer tour abroad, is at his home in Tipton, Ind.

Rev. Chester V. Dunn is continuing his work here, while serving as pastor at Easton, Conn.

Rev. Walter I. Eaton and Mrs. Eaton, formerly Miss Lillian L. Swett of Hanover, N. H., are installed in the parsonage at South Coventry, Conn.

Rev. Clarence F. Evans is pastor of the Santa Clara Avenue Church of Christ, Dayton, Ohio. His address is 122 Ridge Avenue.
Rev. Roy C. Helfenstein is studying at the University of Edinborough, Scotland.

Rev. S. H. Hovhanessian is a graduate student in the University.
Rev. John E. Johnson is Educational and Industrial Secretary of the City Y. M. C. A., New Haven, Conn.

Rev. John H. Lewis is working for his M.A. in the University of Chicago.

Rev. A. A. Martin has succeeded Rev. W. B. Kline at Wahoo, Neb.
Rev. G. L. Moffett is preaching at Pembroke, Ind.

Rev. E. W. K. Mould is in Germany studying as Day Fellow in the universities of that country.

Rev. Per Albin Nelson is pastor of the Swedish Congregational Church, New Haven, Conn.

Rev. Milo E. Pearson has gone to Hyannis, Mass., as pastor of the Congregational Church of that place. On the first of October he was married to Miss Ellen Laura Crane of West Haven.

Rev. Chas. Lynn Pyatt is taking work at Harvard.

Rev. E. B. Quick's address is Box 62, R. D. 4, Cadiz, Ohio.

Rev. William Harrison Ritenour is teaching at Basil, Va.

Rev. K. A. Sarrafian is planning to take work at Columbia. His address is 333 E 23d Street, New York City.

Rev. Herbert A. and William E. Sawyer are studying at Drew Theological Seminary, Madison, N. J., and working in churches in Greater New York.
Rev. S. C. Schaeffer is at Southboro, Mass.

Rev. Homer L. Scott is Y. M. C. A. Secretary in the large copper Mine at Ducktown, Tenn.

Rev. Edward Rosemond Stanford is preaching at Belton, Texas.

Rev. Francis C. Stifler is preaching in Saginaw, Mich. His address is 213 No. Fayette Street. Mr. Stifler was married this summer to Miss Jean Luccock.

Rev. W. A. Tate is pastor at Yalesville, Conn., and a student in the Graduate School.

Rev. Seeley K. Tompkins is still at Branford, Conn.

Rev. W. W. Tuttle is pastor of the Congregational Church, Geneseo, Ill.

Rev. E. L. Wall is pastor at Williston, N. D.

Rev. Bryant Wilson, after an automobile tour through Europe with the Messrs. Sawyer, '13, and Campbell, '09, has returned to the Pacific coast.

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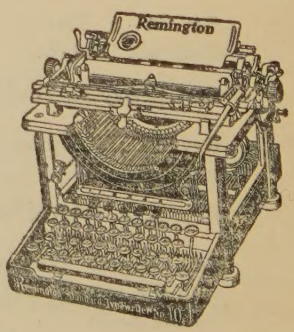

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